



WCETR 2013

Kazakh Economy In Xvii-Xviii Centuries

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Abstract

By the middle of XV century in Dasht-i Kipchak reinforce ethnic, political association Kazakh tribes and clans and appeared Kazakh Khanate. The main written sources of the event are the "Tarikh-i Rashidi" Haydar Dulati, "Turkic chronicle" Abulgazi, "Jamie at-Tauari" Kadyrgali Zhalayri, "Bahr al-Asrar" Mahmoud Waly "Tauari and guzida-yi nusramet - name "unknown author, etc. At the beginning of the century the Kazakh Khanate XVI strengthened economically and geographically expanded to include a large part of the territory of ethnic Kazakhs. When Kasim Khan khanate population reached 1 million. By mid-century, the Kazakh Khanate XVI strengthened and improved its system of governance. When Tauke Khan formed and acted Khan Board. Changed the social structure of the Kazakh society, transformed Institute sultans biys warriors. The main occupation of the Kazakhs were nomadic herding. All grazing land was not distributed to the season: winter-kystau, spring-koktem, autumn-kuz and summer - zhailau. Cattle, the main wealth of the Kazakhs, gives them food, materials for clothing and shelter, and also served as means of transport and exchange for necessities with neighboring nations. Kazakhs are mainly bred sheep, horses and camels. Kazakhs, especially Bai had several thousand head of cattle. Kazakhs were a great experience and the grazing of livestock in the whole year. Along with the nomadic Kazakhs cattle engaged seminomadic cattle, that is agriculture. Kazakhs are mainly grown millet (container). Significant place in the economy of the Kazakhs held various crafts and homemade crafts, most of which was related to livestock products Surfacing. The main form of nomadic dwelling was yurt. The main food products were livestock - meat and milk.

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Selection and peer-review under responsibility of the Organizing Committee of WCETR 2013.

Keywords: Dasht-i-Kipchak, Kazakh Khanate, Tauke Khan, National Kulture

1. Introduction

By the middle of fifteen's century in Dasht-i Kipchak, Zhetysu and Turkestan reinforce ethnic, political association of the Kazakh tribes and clans, eventually resulted in the formation of the Kazakh nation lasted for several thousand years. This led the emergence of statehood in the form of the Kazakh Khanate. Khanate originated

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as an extension of state associations that existed in the steppes of Kazakhstan. The founders of the Khanate were the descendants of the ruler of Ak Orda Khan Urus Kerei and Zhanibek. Using the popular discontent to their advantage against the Uzbek dynasty Shaibani Khanate Kerei and Zhanibek migrated to the Mogolistan territory and were able to form the state in Zhetyysay. Thus in the second half of the XV century on the scene appeared a new statehood - the Kazakh Khanate. However, Kazakhstan's historical science is still no consensus on the exact chronology of the formation of the Kazakh Khanate. Despite this most Kazakh historians analyzing historical sources believe that the time of Khanate mid 60-s of 15th century. The main written sources are the "Tarikh-i Rashidi" by Murzy Mohammed Haydar Dulati, "Turkic chronicle" by Abulgazi, "Jamie at-Tauari" by Kadyrgali Zhalaiyri, "Bahr al-Asrar" by Mahmoud Waly, "Taurikh-i guzida-yi nusramet - name" by unknown author, and so on [1].

In recent decades the fifteenth and early sixteenth century Kazakh Khanate strengthened economically and geographically expanded including a large part of the territory of ethnic Kazakhs. Strengthening of the Kazakh Khanate was happening in the complex situation of war, strife, small and large population movements within Kazakhstan and Central Asian region. When Kasim Khan ruled population reached 1 million people [2]. Kasim Khan himself issued a set of laws so-called "Kasim Khan's straight road". However, this source apparently was not written on paper, so he came to succeeding generations. At the beginning of the 16th century Kazakh Khanate was ruled by Khan Burunduk. Ibn Ruzbihan of Chipmunk said: "He had a military with 400 thousand people, his people, Kazakh nomads in the Dasht-i Kipchak ..." [3].

By XVII mid-century, the Kazakh Khanate strengthened and improved its system of governance. During Khan's ruling Khan Council was formed and acted. Changed the social structure of the Kazakh society, transformed Institute of sultans, biys and batyrs [4]. If the sultans were descendants of Chingis Khan, biys and batyrs were natives of the common people, distinguished and were famous by intellectuals, talent, intelligence, knowledge, public speaking, life experience, courage, and other qualities, had an impact on political power, and their names were familiar all over the steppe. Under Khan Tauke biy increased role of the Council and it turned into a special organization. Under him it was systematized and supplemented traditional Kazakhs law. They are known in the scientific literature as "Zheti Zhargy" or "Laws Tauke Khan". In the 15th-16th centuries Kazakh Khanate existed as an independent economic, political, social and cultural state.

The main occupation of Kazakhs was nomadic or pastoralism. All grazing land was distributed to the seasons: winter-kystau, spring-kokteu, autumn-kuzeu and summer zhailiyau. Settled Kazakhs, semi-nomads and nomads had some winter stands - autumn-spring and summer grazing lands. And winter stands, as a rule, were isolated, and other types of seasonal pasture - mostly common [5].

Cattle, the main wealth of the Kazakhs, gave them food, materials for clothing and home, and also served as means of transport and exchange for necessities with neighboring nations. In this regard, the great scholar of the Kazakh people Chokan Valikhanov wrote: "... a nomadic person (stepniak) eats and drinks, and dresses by cattle and cattle for him more expensive than his serenity. First greeting of the Kazakhs, as is known, begins with the phrase, are your cattle and your family all right? This is the care with which advance family inquires about cattle, characterizes the life of nomads more than pages and pages of descriptions "[4].

2. Features Kazakh public life

Kazakhs are mainly bred sheep, horses and camels. Cattle held in the premises of the Kazakhs insignificant, as it is not adapted to the conditions of year-round grazing, and especially for the extraction of food from under the snow in winter. At the same time a leading position in the economic value of the Kazakhs took sheep. According Shaibani - Khan, herds of sheep were the nomads' main wealth in Kipchak steppe. Meat and milk of sheep were food, leather and wool went to woody clothes, shoes, dishes, and many other household goods. From mutton fat and ash fragrant herbs Kazakhs manufactured soap, which had a blackish colour and the ability to render all kinds of underwear with stains [6].

Kazakhs, especially biys had several thousand heads of horses, sheep, camels, they had an idea of the approximate number of livestock as cattle never uncounted. Most horses and camels contained only the rich [7]. Kazakhs had a great experience on the grazing of livestock and the cattle all year around. Year-round grazing was divided according to the seasons of the year into four types: kystau, kokteu, kuzeu and zhailiyau. Timely kystau characterized by Russian researcher G. Potanin and he wrote the following: "Places for wintering chosen with great care, and in their choice of nomads found so much observant and sharpness. The first question in this case is, of course, the question of winter food for huge herds of cattle. Therefore preferable areas where there is a natural

protection from the wind and snow, for example, prileski, reeds, reaching a density described by a striking, space at the foot of hills, sloping near rivers, protected with high places, etc. "[7.P.444].

According to Ibn Ruzbihan place for wintering usually were chosen near the rivers. This is explained mainly that river banks are dense thickets of reeds and bushes, which served in the harsh winter season fodder and well protected it from snowstorms and blizzards, also supplies the fuel to nomads [8]. Winter grazing, called tebenevka, performed in a specific order: first drove horses that loosens hooves packed snow and eat the better grass (pasture where a herd of grazing once called alatebin - a motley grass, it snow mixed with intact), after horses the same place graze cattle and camels, which loosen snow and also eat grass left after tebenevka. Then, for the re-grazing when alatebin turned into aktebin (white pasture) and it does not remain untouched snow, here let the sheep eats all the grass [5. 79].

In winter, the nomadic Kazakhs placed as roomier to nearly every winter house was quite extensive feeding area for cattle grazing. In December nomads engaged sogum - slaughtering to supply itself with food for the winter. Sogum value depended on the state, and a wealthy man scored ten horses in the winter and more, not counting sheep [8. P.461]. The poor could have scored a few sheep, and then nothing at all. They got some meat for the work at slaughter cattle for the rich. They slaughtered cattle, skinned, butchered carcasses, cleaned the interior, separated and melted internal fat, salted meats, prepared kazy, shuzhyk and kerme - the variety of sausages[9].

However, winter farming was not always successful. In the winter months zhut periodically occurred. Zhut - was a phenomenon like an attack or a natural disaster, it took place when the first snow fell, then - rain, not step extreme cold. At such times, the snow remained pasture and cattle could not currently sourced food. In such cases, the Kazakhs lost more than half of the cattle. On this occasion, the Kazakhs said "cattle - a victim of one zhut". For Kazakhs zhut was the most terrible tragedy, but they didn't sit without actions. In the case of the field surface freezing Kirghiz horses kicked it and forced them to run on the ice as long as it does not melted, or do so: tied to end of a large, heavy logs and lasso, tied to the horse then drive it to the icy place. In the case of abundant snow covering the vegetation, the Kirghiz cleaned snow by shovels [7.P.446.]. This action called "kurek ashu". It specially studied by scientists Tolybekov S., Kh. Argynbayev, N. Masanov [10]. For the Kazakh people life was more expensive than cattle, and honor was more expensive than the soul, so during zhut they found a way out of the disaster.

With the onset of spring, which the nomads had always met with joy, Kazakhs migrated to spring pastures. Here, in contrast to the winter camps, yurts and tents were located mostly in the hills and uplands. Here all day light nomads carried out dwellings in the open air during the winter cattle gained the weight, and brought the offspring sheep, mares and camels. Spring made shearing of sheep, camels, two - and three-year-mares.

"In the summer days when the heat tames comes and time set fires and burning - wrote Ibn Ruzbihan - Kazakh people took place on the margins, on the sides and borders of the steppes. In summer lived more closely together than in the winter, and the life was the most free in the zhayliyu. Then celebrated weddings, held games, horse racing for the prize (baiga), arranged the competitions with wrestlers, singers, musicians and storytellers "[3].

In autumn herdsmen went on autumn pastures, which in most cases coincide with spring. Public meetings were held in the autumn, which solves the important issues for the country. Along with these in autumn were given aces (in honor of a deceased people), fairs were held and sparked buying and selling. At this time, the Kazakh bais demons traied their generosity and hospitality. " Wealthy Kazakhs through November engaged slaughter of cattle. Cost of dead animals could range from 250 to 600 rubles., according to sufficiency of the owner. In determining the number of animals to be slaughtered, main role played by the owner's hospitality, and the hospitality there was extremely important. The rich owner, cut into autumn cattle, spent time in incessant feasts, treating guests comes over the crowd and giving generous handouts (meat of cattle, mare's milk, etc.) to the poor of own village. Hospitable people named in the lush epithet "benefactor" (myrza) [7.P.448]., - said Mr. Potanin.

Nomadic Kazakh aul differed from not stable composition and size. In the nineteenth century, its dimensions are closely dependent on the property? On economic conditions and the season. Partly determined by the size of villages and nature? pastures. Near rivers, on good rich pastures were large villages in the desert and mountain areas - smaller. Larger villages were poor pastoralists. On the contrary, bays sought to put their encampments separately on 1-3 farms [11].

Auls were different and in their social composition. The most common medium for pastoralists who could lead an independent household, was the union of several villages in families related by blood. In the immediate vicinity of each other villages also were blood relatives. Bais villages included in the structure of the family of poor relatives, bai's employees often strangers-laborers. Families belonged to the feudal aristocracy (sultans), nomadized with their tulenguts [11.P.25].

Kazakhs, along with nomadic pastoralists engaged in a semi-nomadic pastoralists, that was agriculture. Agriculture in different regions of the Kazakh steppe was very uneven, in some regions it had been important and well-developed, in another took up little space, and in the third was absent at all. In connection with this situation in the sources of the following was written: "Although it can not be called the steppe country favorable for farming, but everywhere there were small oases of cultivated land and sowing seeds [7. P.332].

Kazakhs are mainly used to grow millets (tary). About the traditional culture of the nomads in the economy Dasht-i-Kipchak showed many medieval authors. Al-Omari wrote: "Crop they have few, least of all wheat and barley, beans, almost impossible to find. Often they have a millet, it feed them"[12]. In this regard, the Russian researcher A. Levshin said: "When the Kirghiz (the Kazakh) is going on a long road, he takes with him a small bag of goat skins filled with sifted flour from millet, mashed into the dough with a little honey. Stocks of food allowed both individual riders and guard orders to be away from each other in the distance of good ten, sixteen, or even twenty days " [13]. Vastness of Dasht-i Kipchak with varied wildlife gave nomads great opportunities for individual and group hunting. There were several types of hunting: birds of prey, with the hounds, hunting, pens, etc.

3. Kazakh traditions and customs in the 16-17 centuries.

Significant place in the economy of the Kazakhs held various crafts and homemade crafts, most of which was related to livestock products of cattle breeding. Kazakhs had been able to curry and felt and paint them in different colours skilfully owned stamping, patterned appliques and embroidery. That domestic craft Kazakhs in 16th century stood on a high stage confirmed, in particular, data of Ottoman's author Seyfi Chelebi. He wrote: "They (the Kazakhs) have a lot of sheep, horses and camels, their homes are placed on carts. Their coats are made of sheepskin, they are painted in different colors to look like satin. They delivered them to Bukhara, where they sell for the same price as the coats of satin, they are so elegant and beautiful. They also have amazing gowns, made from the same sheepskin. They are completely non-invasive and are moisture: it comes from the properties of some herbs growing there that are used for treatment of the skin " [14]. To maintain the nomadic herding was necessary quickly constructed, collected and easily transported home. These qualities has yurt, and raw materials for its production were available everyone: forest material for the frame was enough in the river valleys and mountain areas, and wool felt covering for each nomad received from the wool clip of his sheep. "First and foremost, in needlework - wrote I.G. Andreev - is the construction of their tents, which are made of thin talu ... "[15].

For Kazakhs in 15th-16th centuries a yurt was the main form of nomadic dwelling. Persian author in the beginning of 16th century Ruzbihan Isfahani wrote on dwellings of Kazakhs which "quickly sorted out and ... transported on pack animals [16]. According to the number of ropes (rope, whose lattice is formed of leather straps connected by diagonal axes perches) or section defines the size of the yurt: from 6, 7, and 8 ropes, etc. The more ropes, the more yurt and one of the components was kerege (wall tent). Wooden frame tent covered with felt and tied off the top rope.

In winter to keep warm yurt draped with a double layer of felt, bottom covered with earth or snow, and kerege dressed outside between it and the felt with chi - a thin steppe cane, wrapped with colored wool. Floor of the yurt was covered with felt, furs, carpets. In the center of the felt homes of the nomad is the hearth, creating a warm and comfortable in the fall and winter cold storm. Yurta decorations were many felt and woven carpets, hanging bags, saddle bags, bales for storage, patterned ribbons for different purposes and many other handicrafts [17]. All work on the assembly and disassembly of the yurt made by women. Tent usually installed 2-3 women and managed with it during an hour [11. 29].

Along with the yurt were widely used in migrations dwellings on carts. Masud ben Osman Kuhistani reported that the nomads lived in homes on wheels, which he called "going tents and marquees" [18]. Based on a more complete description of such dwellings by Ruzbihan, their form was different. " Their house ... constructed in the form of carts set to the wheels, like a celestial sphere. Their houses, made of wood, rise up like a palace ... Their walls made of white poplar, very strong ... Tent top is covered with felt diverse and rare color and sheepskin. In these tents live sultans and nobles of the Kazakhs. These beautiful tents, each of which can hold more than 20 people ... sitting. These tents are mounted on wheels, and many camels pulling them ... and all sides have windows and air vents "[19].

Tents of simple nomadic herders, according to the same author, differed not only smaller, but also "had an oblong shape ... The wagons had front and rare doors. The same shape had a home - wagon - "kuime" [19]. Small in size (5-10-15 dwellings) kystau and kystaks had earthworks until 18th century. Built-huts, semi-dugouts and

unearthly dwellings, business premises were oblong in plan. For construction in the mountains was used a stone, in southern Kazakhstan were build a wall of mud technology and adobe [20]. One of the oldest forms of settled homes of Kazakhs were yurt formed structure, a cylindrical structure with a conical roof. Probably, it arose out of the tent, draped in winter turf, cane or other materials. In the Northern, Central and Eastern Kazakhstan it was called shoshala or toshala. Shoshaly walls built of layers of sod or wattle [11.P.45]. There were different types of schoshala: stoned, wattle and reed.

Conclusion

In the past, the Kazakhs, like all nomads, the main food products were livestock - meat and milk. They used the milk of all types of pets. Dairy food was varied. Mare's milk was going to cook nutritious and healthful koumiss – kymyz, camel - mainly for the beverage, similar koumiss-shubat. The milk of cows, goats, sheep, went exclusively to prepare fermented milk, butter, various cheeses, as well as mixed in boiled with tea. Raw milk Kazakhs did not drink [21].

Meat dishes: boiled meat, smoked meat, stews, roasts, kazi, map, Multiplying, tips, shuzhyk, mipalau, kuyrdak, kyurdyuk, liver, karynshak, buzhy, buzhygy, ulpershek, borsha, kise, asip, brisket, dirildek, mangi, ravioli, kebep and etc. [22].

If we talk about the really salient features of Kazakh cuisine, that distinguishes it from other cuisines of the peoples of Central Asia, along with the presence of horse meat sausages and a favorite combination of meat and dough in most national hot foods are cooked and the prevalence half boiled meat and dough food, not fried ... Another characteristic of the Kazakh cuisine is the wide use of offal (lungs, liver, brain, tongue), very appreciated by Kazakhs, as well as combinations of meat by-products (usually brisket). While these pieces of meat, like a saddle, rear are prepared in pure form, almost exclusively through baking [23].

Thus, we have touched upon only a few aspects of the history of the Kazakh Khanate and Kazakhs in 15th-19th centuries in the context of the civilizational approach. The history of the Kazakhs is part of world history, and it has a lot of problems that are encountered in the history of other nations. They should be explored in the historical parallels and identify commonalities.

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